



# How to repent no matter what the sin



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful







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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



رضي الله عنه | RadiAllahu `anhu  
**May Allah be pleased with him**



رحمه الله | Rahimahullah  
**May Allah have mercy upon him**

# Introduction

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*Chapter One*

The nature that Allāh ﷻ has created mankind with is that we make mistakes.

The Prophet ﷺ told us:

1

"كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ"

**"All of the children of Adam are sinners, and the best sinners are those who repent"**

Sunan al-Tirmidhī 2499

If this is our nature, then we need to know how to repent properly. No matter what the Sin.

2

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

**"Allāh forgives all the sins."**

Surah Az-Zumar: 53

## WHAT IS REPENTING

Ibn Mandhooir رحمه الله said:

3

"هي الرجوع من الذنب"

**"It is coming back from the Sin."**

One of Allāh's names is At-Tawwab which means the one who constantly accepts repentance and is derived from the word Tawba.

Tawbah with regards to the servant indicates him going back to Allāh after having Sinned, whereas Tawbah with regards to Allāh indicates Allāh accepting the repentance of the servant.

Tawbah is something more than Istighfaar, and it has conditions. Istighfar is asking for the Sin to be concealed, and it doesn't necessarily entail taking all the steps that are required for Tawbah; one still has the ability to ask Allāh to cover the Sin, pardon it, and conceal it as if the Sin was never done.

Both Tawbah and Istighfar are interconnected and have huge rewards when enacted.

Narrated by Abu Huraira رحمه الله :

4

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ قَالَ " أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ وَاعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ " . قَالَ عَبْدُ الْأَعْلَى لَا أَدْرِي أَقَالَ فِي الثَّلَاثَةِ أَوِ الرَّابِعَةِ " اْعْمَلْ مَا شِئْتَ "

Abu Huraira reported from Allāh's Messenger (ﷺ) that his Lord, the Exalted and Glorious, thus said. A servant committed a sin and he said: O Allāh, forgive me my sins, and Allāh (the Exalted and Glorious) said: My servant committed a sin and then he came to realise that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allāh, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allāh (the Exalted and High) said: My servant has committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. O servant, do what you like. I have granted you forgiveness. 'Abd al-A'la said: I do not know whether he said thrice or four times to do" what you desire".

Surah Al-Baqarah: 41



# Allāh Encourages Repentance

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*Chapter Two*

Allāh ﷻ says:

1

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

**Indeed, Allāh loves the people who frequently make Tawbah and He loves the people who purify themselves.**

Surah Al-Baqarah: 222

Here, the verse is talking about the people who make constant Tawbah and Istighfar. The Prophet ﷺ used to ask forgiveness from Allāh up to 100 times a day, according to some narrations, while others mention 70 times. This is the man who has not committed any major Sins and has not committed any minor Sins deliberately. This shows that one must make a habit of constantly making Tawbah and Istighfar.

One of the biggest problems we have today is that we do not recognise that we are Sinning. Allāh loves to forgive, but one must first recognise his shortcomings and consistently seek forgiveness and repentance from Allāh.

Allāh ﷻ says:

2

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ • وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ •

**Say, O my servants, who have transgressed against themselves do not despair of the mercy of Allāh for indeed Allāh forgives all sins. He is the one who is the most forgiving and the most merciful and return (turn back to your lord) and submit yourselves to him before the punishment comes to you and you will not be helped.**

Surah Az-Zumar: 53-54

This verse shows that one should recognise the fact that the door of Tawbah is always open no matter how major the Sin is.

Allāh ﷻ describes what happens when a person repents:

3

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

**Except the one who repents and believes and does good deeds, these people Allāh will replace their bad deeds with good deeds.**

Surah Al-Furqān: 70

Allāh ﷻ also said:

4

وَمَن يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا

**And whoever does evil or oppresses themselves, then seeks Allāh's forgiveness will find Allāh to be most forgiving and most merciful..**

Surah Al-Nisa: 110

Allāh ﷻ says:

5

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**So whoever repents after their oppression and they correct themselves, then indeed Allāh will accept their repentance and indeed Allāh is the Most Forgiving and Most Merciful.**

Surah Al-Maaidah: 39

Anas Ibn Malik رضى الله عنه narrated:

6

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً "

**I heard the messenger ﷺ say: Allāh said O Son of Adam as long as you make dua to me and you have hope in me I will forgive you no matter what is with you and I will not mind about it. O Son of Adam, if your sins reach up to the clouds of the heavens and then you ask for my forgiveness, I will forgive you and I will not mind. O Son of Adan, if you came to me with the love of the world (or nearly the world) full of sins then you met me not making a partner with me. I will come to you with a similar amount of forgiveness.**

Hadith 34, 40 Hadith Qudsi

Allāh promised that if a person does not make partners with Allāh, he will attain the forgiveness of Allāh. This is not as easy as it seems as there are a number of Sins which lead to disbelief and shirk without even one realising. Therefore, it is upon the slave to learn about Tawheed and Shirk and other aspects of the religion to get closer to Allāh.

Tawheed, if understood and implemented properly, is the best way to gain the forgiveness of Allāh for the Sins one has committed. Abu Saeed Al-Khudri رضى الله عنه narrates from the Prophet ﷺ:

7

أَنَّ رَجُلًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَجَعَلَ يَسْأَلُ هَلْ لَهُ مِنْ تَوْبَةٍ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَيْسَتْ لَكَ تَوْبَةٌ . فَقَتَلَ الرَّاهِبَ ثُمَّ جَعَلَ يَسْأَلُ ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ الْمَوْتُ فَنَآى بِصَدْرِهِ ثُمَّ مَاتَ فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِبْرِ فَجُعِلَ مِنْ أَهْلِهَا

**That a man killed ninety-nine persons and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said: There is no chance for repentance for you. He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them.**

Sahih Muslim 2766

In some narrations, it is mentioned that Allāh ﷻ shortened the earth to make him closer to the righteous village because of his intention of wanting to be among the righteous people.



# The Conditions of Tawbah

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*Chapter Three*

# 1

## Recognising and Admitting the Sin

A person has to be able to recognize that they made a mistake, and this requires knowledge of Islam.

Hudaifa رضي الله عنه said:

1

"كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي"

**"Verily, the people used to ask the Prophet ﷺ about good and I used to ask him about evil out of fear that it would happen to me."**

Sahīh al-Bukhārī 3606

# 2

## Sincerity

One needs to come up with sincerity in regards to leaving a Sin only for the sake of Allāh, irrespective of one's capabilities to commit that particular Sin.

Allāh ﷻ said:

1

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

**There is no repentance for the ones who do evil deeds until when death comes to one of them, they say "I have certainly repented now"**

Surah An-Nisa: 18

The above-mentioned narration explains that if a person's life is full of Sins and they have never repented, it is likely that they will die upon what they were doing, except for those whom Allāh gives the opportunity to repent at the end of their lives and they come with sincerity.

# 3

## Feeling Regret

Abdullah ibn Mas'ood رضي الله عنه narrated that the Prophet ﷺ said:

1

الندم توبة

**Regret is Tawbah.**

Narrated by Ibn Mājah(4252) and Ahmad(3568)

Feeling pain and regret about previous Sins is the essence of repentance but not its complete form. Nevertheless, it is definitely in the right direction in terms of repentance.

# 4

## Firm Determination to Not Repeat the Sin

A slave who commits the same Sin repeatedly and asks Allāh ﷻ for forgiveness and makes an effort not to do it again does not contradict the Hadith of the slave who asks Allāh ﷻ for forgiveness consistently.

# How to Make it Right

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*Chapter Four*

When it comes to repenting from Sins, one must know that Sins are divided into two. The Rights of Allāh and the Rights of the Creation

As for the **rights of Allāh**, there is a number of actions a person can do to fulfil them.

1 ● Asking Allāh’ for Forgiveness

Nuh عليه السلام said to his people:

1 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا \* يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا \* وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

I (Nooh) said: Seek the forgiveness of your Lord, He is always forgiving. He will send down the rain come upon you in showers and he will will extend (provide) for you will wealth and children and he will make for you gardens and rivers.

Surah Nuh: 10-12

Everytime a person commits a Sin, they should immediately rush to ask Allāh for forgiveness and come with sincere repentance.

2 ● Following up Sins With a Good Deeds

Abu Dharr رضي الله عنه said that the Prophet ﷺ said:

1 عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.

Hadith 18, 40 Hadith an-Nawawi

Asking Allāh for forgiveness and making up for it by doing righteous actions is one of the most important aspects of being a good Muslim. If you've done something bad, whether it is towards the religion or someone else, it is linked to the right of Allāh. So seek forgiveness consistently to wipe out previous Sins.

As for the **rights of creation**, the situation is complicated. When it is between the person and Allāh, Allāh is Al-Ghafoor (the most forgiving) and At-Tawab (He who constantly accepts repentance). In regards to the rights of others, the person's forgiveness depends on someone other than Allāh.



# Giving Back the Rights of the Creation

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*Chapter Five*

# 1

## Giving Back the Rights

One needs to return to the oppressed person their lost rights. For example, if a person took money from someone, the money must be returned to the owner either with or without their knowledge. If the owner is no longer reachable despite all efforts, there is the option to give charity on their behalf and ask Allāh for forgiveness. One must also make lots of Dua for the oppressed person and ask Allāh to bless them and replace their lost rights.

# 2

## Pardon Must Be Sought From the Oppressed Person

The second type of right is a general form of Oppression. In this case, pardon must be sought from the person who is oppressed.

Ibn Al-Qayyim رحمته الله mentioned :

1

والظلم عند الله يوم القيامة له دواوين ثلاثة: ديوان لا يغفر الله منه شيئاً، وهو الشرك به، فإن الله لا يغفر أن يُشْرَكَ به. وديوان لا يترك الله تعالى منه شيئاً، وهو ظلم العباد بعضهم بعضاً، فإن الله تعالى يستوفيه كله. وديوان لا يعبأ الله به شيئاً، وهو ظلم العبد نفسه بينه وبين ربه ، فإن هذا الديوان أخف الدواوين وأسرعها محوًا، فإنه يُمحى بالتوبة والاستغفار، والحسنات الماحية، والمصائب المكفرة، ونحو ذلك. بخلاف ديوان الشرك؛ فإنه لا يُمحى إلا بالتوحيد، وديوان المظالم لا يُمحى إلا بالخروج منها إلى أربابها واستحلّالهم منه

Oppression in the sight of Allāh on the day of judgement has three categories: There is a category, which Allāh will not forgive anything from, and this is making partner with Him, For Allāh does not forgive that you make a partner with Him. And there will be a category (a list) of people that will not leave anything (that they did) and this is the oppression of the servants to each other. Allāh will fulfil every single person's right. And there is a category of people that Allāh does not withhold from at all and this is the oppression of the person to themselves. That which is between them and between his Lord . And this collection of records, it is the least of all of the three and the fastest one to be wiped out. For theses are wiped out by Tawbah and istighfar and the good deeds that wipe out the bad and the calamities that person goes through (that wipes out sins) and similar to them as opposed to the record of shirk, it cannot be wiped out except if the person left it and accepted Tawheed (during his life). And the record of the oppressions that were done between Allāh's creation, it can only be wiped out by being removed from it through giving the rights back to the person whose right was taken and asking them to pardon from the right that was taken.

### 3

### Rights Regarding Backbiting

The third type of right is when the right is backbiting. Some of the scholars said that it is the same as what was mentioned in the second, while other scholars said that the circumstances are unique. From those who did not make a distinction was

Al-Ghazzali رحمته الله, who said:

1

اعلم أن الواجب على المغتاب أن يندم ويتوب ويتأسف على ما فعله ليخرج به من حق الله سبحانه، ثم يستحل المغتاب ليحله فيخرج من مظلّمته

**Know that what is obligatory upon the person who has committed Gheebah - backbiting is that they feel sorry and they repent and they feel sad for what they had done. So this person (by doing this) will be taken away from the Haqq of Allāh (be taken away from the part of the sins that is Allāh's rights - the element that relates between them and Allāh). Then the person who had done this will seek the forgiveness of the one that they had committed backbiting against (in order for this person to let them go, pardon them) so they will be take out of the oppression (that they did).**

Ihya Ulum-ud-Din (3/154)

On the other hand, Ibn Al Qayyim رحمته الله and Sheikh Al-Islam Ibn Taymiyyah رحمته الله made a distinction.

Ibn Al Qayyim said:

2

والصّحيح أنّه لا يحتاج إلى إعلامه بل يكفيه الاستغفار، وذكره بمحاسن ما فيه في المواطن التي اغتابه فيها، وهذا اختيار شيخ الإسلام ابن تيمية وغيره. والذين قالوا: لا بد من إعلامه، جعلوا الغيبة كالحقوق المالية، والفرق بينهما ظاهر؛ فإنّ الحقوق المالية ينتفع المظلوم بعود نظير مظلّمته إليه، فإن شاء أخذها، وإن شاء تصدّق بها، وأما في الغيبة فلا يمكن ذلك. ولا يحصل له بإعلامه إلا عكس مقصود الشارع... فإنّه يوغر صدره، ويؤذيه، إذا سمع ما رمي به، ولعله يهيج عداوته. ولا يصفو له. أبدًا، وما كان هذا سبيله، فإن الشارع الحكيم... لا يبيحه ولا يجوز فضلاً عن أن يوجبه، ويأمر به ومدار الشريعة على تعطيل المفاسد وتقليلها، لا على تحصيلها وتكميلها

**The correct opinion is that there is no need to inform the person that the backbiting was done against. Rather it is enough to ask Allah for forgiveness and to mention him in a good in the places where he mentioned him in bad. This was the choice of Sheikh Al-Islam al-Islam Ibn Taymiyyah and others. As for those people who said you must inform the person, they made backbiting the same as the issue of wealth even though there is a clear difference between the two. As for the financial right, the person who has been oppressed benefits when something similar is given back to them. If the person wants to take it, they can, and if they want, they can donate it. as for backbiting, that is not possible. The only thing that happens when you tell the person that you committed backbiting is the exact opposite of what the legislator wants. It makes their chest tight, it hurts them, it may cause enmity, and it never makes peace. The wise legislator does not make such things permissible, let alone make such things obligatory, and the whole Shariah revolves around removing harms and reducing them, not achieving them and completing them.**

So, it seems that the matter is divided into three, and Allāh knows best.

The ***first*** is that it is something that can be physically returned to the owner, and in that case, that is what must be done.

The ***second*** is that it is a general act of oppression in which there is a clear benefit in asking the oppressed for forgiveness.

The ***last*** is backbiting and, in many cases telling the person might cause more harm than good, so one should mention the oppressed in good, seek forgiveness, and make Dua for them.





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